

To Rohita : the Sun as ruddy one

XIII.1.1 O vigorous one, who are within the waters, rise up. Enter into this nation of kind and truthful speech. May the ascendant Lord, who has created this all, maintain you well-kept for the dominion.

XIII.1.2 The vigorous one, who was within the waters, has risen up. Ascend among the tribes, which are your creation. Bestowing bliss, waters, herbs and kine, may you settle the quadrupeds and the bipeds here.

XIII.1.3 O fierce brave soldiers, who consider the earth as your mother, with the help of the resplendent army chief, crush the enemies thoroughly. O thrice seven, brave soldiers, liberal donors, enjoyers of delicies, may the ascendant Lord listen to you.

- XIII.1.4** The ascendant Lord has ascended the ascents. The embryo has ascended to the lap of the wives willing to procreate. Him, grown by them, the six wide realms obtained. Seeing the way clearly, he has acquired the kingdom.
- XIII.1.5** The ascendant Lord has brought your kingdom here and has driven the enemies away. There is freedom from fear for you now. For you, as such, may the heaven and earth fulfil your desires with wealths and powers.
- XIII.1.6** The ascendant Lord has created the heaven and earth; there the Lord of the supreme abode has stretched out the line; there the one-footed unborn has taken shelter; He has made firm the heaven and earth with His might.
- XIII.1.7** The ascendant Lord has made the heaven and earth steady; the world of light and the sorrowless world has been held firm by Him. The midspace and the regions have been measured out by Him; through Him the enlightened ones have gained immortality.
- XIII.1.8** The ascendant Lord, while making fast-growing ones and the growing ones, thought out all the forms carefully, climbing up the sky with His mighty grandeur, may he enrich your kingdom with milk and butter.
- XIII.1.9** Whatever are your ascents and quick ascents and what your forward ascents, with which you fulfil the sky and the midspace, prospering with their milk of knowledge among the people, may you awaken in the kingdom of the ascendant Lord.

- XIII.1.10** What the people have come into being with your austere work, they have come here following the young calf, the gāyatrī; may they come unto you with good heart; may the ascendant calf come forward with the mother.
- XIII.1.11** The ascendant Lord, young and wise, stays high up in the sorrowless world, generating all the firms. The adorable Lord shines out with intense glow. In the third midspace, He creates desirable things (for us).
- XIII.1.12** May the thousand-horned showerer, cognizant of all the creatures, worshipped with oblations of purified butter, balmed with medicinal cure-juice, the great hero, not abandon me when prayed to; may I not forsake you; may you grant me plenty of cows and plenty of brave sons.
- XIII.1.13** The ascendant Lord is the generator and mouth of the sacrifice; I offer oblations to the ascendant Lord with speech, audition and mind. The enlightened ones go to the ascendant Lord with a friendly mind. May He make me ascend by ascents to the chiefship of the council.
- XIII.1.14** The ascendant Lord has performed sacrifice for the one, engaged in all sorts of actions. From that, these lustres have come unto me. May I declare my kinship with you in the vastness of this universe.
- XIII.1.15** The Bṛhatī ascends to you with all its force, also the Pañkti, also the Kakup, O cognizant of all creatures. The uṣṇik ascends to you, also the syllable and the sacred utterance of vaṣaṭ. The ascendant Lord has risen to you with virility.

- XIII.1.16** This Lord resides in the womb of the earth; this one resides in the sky, and in the midspace too. This one pervades the worlds of bliss at the top of heaven.
- XIII.1.17** O Lord of divine speech, may the earth be delightful for us, may the dwelling be delightful, and may our bed be very comfortable. May the vital breath be friendly to us just here. O observer of highest vows, may the adorable Lord clad you, as such, with long life and lustre.
- XIII.1.18** O Lord of divine speech, the five seasons that have sprung up helpful in all works of both of us; may the vital breath be friendly to us just here. O observer of highest vows, may the ascendant Lord clad you, as such, with long life and lustre.
- XIII.1.19** O Lord of divine speech, make our mind full of friendliness; generate cows in our stall and children in our wives. May the vital breath be friendly to us just here. O observer of highest vows, you as such, I clad with long life and lustre.
- XIII.1.20** May the divine impeller Lord, the Lord adorable, friendly and venerable, clad you with lustre all around. Overcoming all your enemies, come here and make this kingdom delightful.
- XIII.1.21** Thou whom the spotted one(f.), the side-horse, draws (vah) in the chariot, O ruddy one, thou goest with brightness (śubh), making flow the waters.

- XIII.1.22** The ruddy dawn (Rohiṇi), liberal, beautiful of colour, grand and lustrous, is the faithful follower of the ascendant sun. Through her may we win all sorts of battles; through her may we overcome all invaders.
- XIII.1.23** This ascending dawn is the abode of the ascending sun. This is the way along which the speckled earth moves. The sustainers of earth, the keen observers, lead her upwards; the far-sighted sages guard her with ceaseless care.
- XIII.1.24** Immortal coursers of the sun, golden and bright, draw the chariot always with ease. The divine ascendant sun, enjoyer of butter, enters the speckled sky blazing radiant.
- XIII.1.25** The bounties of Nature create the universe out of the ascendant Lord; who is the sharp-rayed showerer, and who is superior to fire and superior to the sun, and who keeps the earth and the sky firm in their proper places.
- XIII.1.26** From the vast billowy ocean, the ascendant Lord mounts up the sky. The ascendant Lord has ascended all the ascents.
- XIII.1.27** Prepare delightfully the milk-yielding, butter-giving (cow); she is a never-refusing milch-cow of the enlightened ones. May the resplendent aspirant drink the gladdening juice. May peace and well-being be here. Let the adorable leader start praises; may you thrust the enemies away.

Agniḥ

XIII.1.28 The well-kindled fire divine has been augmented with fuel and increased with pouring of purified butter. May the conquering adorable Lord, the conqueror of all, destroy those, who are my rivals.

XIII.1.29 May (He) destroy them, burn completely the enemy, that invades us with his hordes. With the flesh-consuming fire, we burn our rivals completely.

To multi - gods

XIII.1.30 O resplendent Lord, strong of arms, may you strike down the down-going ones with your adamant weapon. Thereafter, I shall subdue my rivals with the powers of the adorable Lord.

To the Sun

XIII.1.31 O adorable Lord, make our rivals fall down before us. O Lord supreme, torment out kinsmen rebelling against us. O Lord resplendent and adorable, O Lord friendly and venerable, may they fall down incapable of even expressing their anger.

XIII.1.32 O divine sun, rising up, may you strike down my rivals. May you strike them down with stone. May they go to the vilest darkness.

XIII.1.33 The calf of Virāj, the bull of intellects, with his back shining, has ascended to the midspace. With purified butter they adore the young sun. Him, who is knowledge Himself though, they augment with knowledge.

- XIII.1.34** May you ascend to heaven; and may you ascend on the earth, and may you ascend to the kingship; and may you ascend to wealth; and may you ascend to the posterity; and may you ascend to the immortality; may you touch the body with the ascendance.
- XIII.1.35** In accord with the enlightened ones, sustainers of the kingdom, who go around the sun, may the ascendant Lord, sustain your kingship with friendly favour.
- XIII.1.36** The sacrifices, purified with knowledge, carry you upwards; the coursers, always travelling on the paths, carry you upwards. You shine gracefully across the restless sea.
- XIII.1.37** The heaven and earth are upheld in the ascendant Lord, the winner of wealth, the conqueror of cows, and the winner of accumulated riches. May I speak all over the universe my kinship with you, who have a thousand and seven births.
- XIII.1.38** Full of glory, you go to the mid-quarters; full of glory you are to animals and men. Full of glory, may I be in the lap of the indivisible earth, graceful like the impeller of life (the sun).
- XIII.1.39** Staying yonder, you know what is here, staying here, you see the yonder ones. From here people see the brilliant sun, full of wisdom, in the sky.

- XIII.1.40** Being an enlightened one, you purify (annoy) the enlightened ones. You move within the ocean. You kindle the common fire. Him the highest poets realize.
- XIII.1.41** Below the distant (para), thus beyond the lower, bearing her calf with her foot, the cow hath stood up; witherwards, to what quarter (ardha) hath she forsooth gone away ? Where giveth she birth ? For (it is) not in this herd. (Also Av. IX.9.17)
- XIII.1.42** One-footed, two-footed (is) she, four-footed; having become eight-footed, nine-footed, thousand-syllabled, a series of existence; out from her flow apart the ocean. (Also Av. IX. 10.21, Rg. I.164.41).
- XIII.1.43** Ascending to heaven, may you, the immortal one, listen favourable to my prayer. The sacrifices, purified with knowledge, carry you upwards; the coursers, always on the road carry you.
- XIII.1.44** O immortal one, I know that of yours, that is your progression in the firmament, and that your abode in the highest heaven.
- XIII.1.45** The sun looks beyond the sky, the sun beyond the earth, the sun beyond the waters. The sun, the sole eye or the beings, has ascended the high heaven.

- XIII.1.46** The spaces (urvīh) were the fences, the earth formed the altar. There the ascendant Lord set these two fires, the cold and the heat.
- XIII.1.47** Establishing the cold and heat, making the mountains as sacrificial posts, the two fires, for whom the rain is sacrificial butter, worship the ascendant Lord, the bestower of light (bliss).
- XIII.1.48** With the knowledge of the ascendant Lord, the bestower of light, the fire divine is enkindled. From that the heat, from that the cold, and from that the sacrifice is born.
- XIII.1.49** The two fires increasing with knowledge, augmented with knowledge, offered oblations of knowledge, and enkindled with knowledge, worship the ascendant Lord, the bestower of light (bliss).
- XIII.1.50** One is well-established in truth; the other is kindled in the actions (waters). Enkindled with knowledge, the two fires worship the ascendant Lord, the bestower of light (bliss).
- XIII.1.51** Whom the wind purifies all around, whom the resplendent Lord and the Lord of knowledge (purify), two fires, enkindled with knowledge, worship that ascendant Lord, the bestower of light.

- XIII.1.52** Forming the earth as the sacrificial altar, making the heaven as the sacrificial fee, using that heat as sacrificial fire, the ascendant Lord created all the beings that have soul, making the rain as the sacrificial butter.
- XIII.1.53** Rain was made the sacrificial butter, the heat the sacrificial fire, the earth the sacrificial altar. There the adorable Lord made these high mountains rise up with words.
- XIII.1.54** Making high mountains with the words, the ascendant Lord said to the earth : "let all this, whatsoever there is and whatsoever is yet to be, be born on you."
- XIII.1.55** He has been born as the first sacrifice, that had been, and that was to be, as well. From Him is born all this whatever shines pleasantly. All this has been provided by the ascendant Lord, the seer.
- XIII.1.56** Whoso kicks a cow with the foot, and urinates facing the sun, as such of yours, I hack off the root, so that you may not cast shadow any more.
- XIII.1.57** You who overshadow me and who come between me and the fire divine, I hack off your root, so that you may not cast shadow any more.

XIII.1.58 O divine sun, whosoever stands today between you and me, to him we transfer evil dream, fault and troubles.

XIII.1.59 O resplendent Lord, let us not depart from the righteous path, nor from the path of noble actions; let not malignity or miserliness dwell within us. (See also Rg. X.57.1)

XIII.1.60 May we obtain the blessings of that eternal law-maker of this world to whom the offerings are made. He is the thread spun out by the priests and extended to the divine powers. He is thus the perfecter of the cosmic sacrifice. (See also Rg. X.57.2)

To the Sun

XIII.2.1 Bright and blazing rays of this sun, the overseer of men, observer of great vows, and the liberal showerer, go upwards in the sky.

XIII.2.2 We laud the sun, illuminator of the marks of the quarters with flow, strong-winged, swift, protector of the world, falling in the restless ocean; he, who brightens all the regions with his rays.

- XIII.2.3** That you go eastward and westward quickly with your sustaining power; and that you make two days of different forms with your wonderous force; this, O sun, is your great, very great glory, that you alone are born over all this world.
- XIII.2.4** They behold you racing along your course – you, who are wise, victorious, and blazing; whom seven excellent golden coursers carry; whom the enjoyer (Atri) has conducted up from the flood to the sky.
- XIII.2.5** May they not obstruct you racing along your course; may you go across difficulties quickly and safely, as you, O sun, go to the sky and the earth, making day and night.
- XIII.2.6** O sun, may it be well with your ever-moving chariot, by which you go instantly to both the ends (of the world), and which your hundred or seven golden horses, good at drawing and fine ones, carry.
- XIII.2.7** O sun, may you mount your pleasing chariot, rich in rays, comfortable, well-horsed and swift, which your hundred or seven golden horses, good at drawing and fine ones carry.
- XIII.2.8** The sun has yoked in his chariot seven golden-coloured large bay steeds for his journey. The bright one has been released from dimness. Dispelling the darkness away, the divine one has ascended the sky.

- XIII.2.9** The divine (sun) has come with his great banner flying high. The darkness has been dispelled; the light is shed all around. That divine bird of goodly wings, the heroic son of the eternity (Aditi), has illumined all the worlds.
- XIII.2.10** While rising, you spread out your rays; you develop all the forms; blazing and overpowering, you illumine both the oceans and all the worlds with your might.
- XIII.2.11** They two move on one after the other by intellect; two playing young ones go about the ocean; the one looks abroad upon all beings; yellow steeds draw the other with golden (trappings ?). (See also Av. VII.81.1)
- XIII.2.12** The enjoyer Lord has established you in the sky for making the mouth. As such, you go well-maintained, giving out heat and illuminating all the beings.
- XIII.2.13** You go to both the ends, just as a calf goes to two joint mothers. Indeed previously the enlightened ones have known it to be the supreme god.
- XIII.2.14** What is contained in the ocean, the sun wants to obtain. Its great path is stretched out far, that is eastward as well as westward.

- XIII.2.15** That path he covers with fast speeds; he does not want to move away from that path. Thereby he does not obstruct the food of elixir of the enlightened ones.
- XIII.2.16** The banners of glory speak high of God, who knows all that lives, that all may look on Him. (See also Rg. I.50.1)
- XIII.2.17** In His supreme transcendental glow, all other transient lights fade away, like thieves. (See also Rg. I.50.2)
- XIII.2.18** His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men. (See also Rg. I.50.3)
- XIII.2.19** O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. (See also Rg. I.50.4)
- XIII.2.20** O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world. (See also Rg. I.50.5)
- XIII.2.21** It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. (See also Rg. I.50.6)

- XIII.2.22** It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth. (See also R̥g. I.50.7)
- XIII.2.23** O self-radiant, through your divine spectrum of seven harnessed to your chariot, you guide all men. (See Also R̥g. I.50.8)
- XIII.2.24** The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane), - never failing and ever purifying, and thus safely draws the chariot of inner cosmos. (See also R̥g. I.50.9)
- XIII.2.25** The austere ascending one ascends to heaven by his austerity. He comes to the womb therefrom. Ofcourse, he is born again. He becomes the overlord of the bounties of Nature.
- XIII.2.26** He who belongs to all men (carṣaṇi) and has faces on all sides, who has hands on all sides and palms on all sides -- he brings together with his (two) arms, together with his wings (pl.), generating heaven and earth, sole Lord. (See Also R̥g. X.81.3, Yv. XII.19)
- XIII.2.27** The one-footed strode out more that the two-footed; the two-footed falls upon (abhi-i) the three-footed from behind; the two-footed strode out more than the six-footed; they sit together (about) the body of the one-footed. (See also R̥g. X.117.8)
- XIII.2.28** Free from lassitude, desirous of travelling, when he mounts his golden horses, he, the glowing, takes two forms. O sun, rich in rays, when rising, you overcome all the worlds, and shine out in tempests.

- XIII.2.29** Verily , great art thou, O sun; verily, O Āditya, great art thou; great is the greatness of thee the great one; thou, O son of Infinity, art great. (See Yv. XXXIII.39. Ṛg. VIII.101.11)
- XIII.2.30** You shine in the sky; you shine in the midspace; O flayer, you shine on the earth; you shine within the waters. You pervade both the oceans with light. O enlightened one, you are a mighty bounty of Nature and winner of light (bliss).
- XIII.2.31** Swift, excellent observer, the flying one, flying hitherward from afar, soaring in the mid-course, pervading, extraordinarily thoughtful, subduing others with might, he, with his appearance, overbears all that moves.
- XIII.2.32** Wonderfully wise, mighty, strong-winged (sun) illuminates the heaven and earth, as well as, the midspace. Day and night, dwelling about the sun, spread far and wide all his energies.
- XIII.2.33** Scorching, blazing intensely, strengthening the body, moving at tremendous speed, abiding in heavenly heights, emitting light, winged one, the mighty, bestower of vigour, (the sun) has pervaded all the mid-regions giving them their form.
- XIII.2.34** Wonderous bright appearance of the bounties of Nature, emitting light, the sun has risen up the mid-regions. The radiant maker of day with this intense brilliance has overcome all the darknesses difficult to traverse.

- XIII.2.35** Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the inter-space with his glory. This sun is the soul of all that moves or is immovable. (See also Ṛg. I.115.1,;Yv. VII.42)
- XIII.2.36** May we behold you, the impeller, flying high, strong-winged, swimming in the midst of heaven, blazing bright, whom they call the light eternal, which an enjoyer realizes.
- XIII.2.37** Frightened and desirous of refuge, I approach the strong-winged sun, the son of eternity, racing on the top of the sky. As such, O son, may you bestow a long span of life. May we not come to harm. May we be in your friendly favour.
- XIII.2.38** A thousand days journey are expanded the wings of him, of the yellow swan flying to heaven; he, putting all the gods in his breast, goes viewing together all existences. (See also Av. X.8.18)
- XIII.2.39** The ascendant Lord has become the time. The ascendant Lord has been the Lord of creatures in the beginning. The ascendant Lord is the mouth of sacrifices. The ascendant Lord has brought the light.
- XIII.2.40** The ascendant Lord has become the world. The ascendant Lord has heated the sky. The ascendant Lord with His rays moves along the earth and the ocean.

- XIII.2.41** The ascendant Lord, the sovereign of the heaven, moves about in all the quarters; He guards the sky, the ocean, the earth and also all the beings.
- XIII.2.42** Free from lassitude, the bright one (the sun), while ascending the great (spaces), develops two forms shining beautifully. Wonderful, observant, mighty, and creator of wind phenomena, he illumines all the worlds, whatsoever, there exist.
- XIII.2.43** Being shaped by day and night, the mighty (sun), goes towards one (form) and the other (form) is thrust away. Imploring, we invoke the sun, who knows the path and dwells in the midspace.
- XIII.2.44** The mighty (sun), fulfiller of the earth, the guide of the implorer, one of unsuppressed vision, has encompassed the world. May he, the benevolent, worshipful, beholding all, listen to what I say.
- XIII.2.45** The grandeur of Him goes beyond the earth, beyond the ocean, and blazing brilliant with light it goes beyond the midspace and the sky. May he, the benevolent, worshipful, beholding all, listen to what I say.
- XIII.2.46** With the fire-wood of people, the fire divine has awakened, just as a milch-cow awakens at the coming of the dawn. Like young plants throwing their branches upwards, the beams of fire go forth towards the heaven.

To the Sun (with imprecation on the evil-doer)

XIII.3.1 He, who has brought into existence these two – the heaven and earth; who dwells within the beings making them a mantle (for himself); in whom find shelter the six vast mid-quarters, which the flying one (sun) illuminates – to that wrathful (enraged) Lord it is offending, some one scathes such a learned intellectual person. O ascending one (Rohita), make him tremble, destroy him; put your snares upon the harasser of intellectual persons.

XIII.3.2 Out of whom the winds blow in due seasons, out of whom the oceans flow out all around – to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one (Rohita), make him tremble; destroy him put your snares upon the harasser of intellectual persons.

XIII.3.3 He, who causes to die (and) who brings to life, (and) from whom all the beings receive life – to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one (Rohita), make him tremble; destroy him; put your snares upon the harasser of intellectual person.

XIII.3.4 He, who refreshes the heaven and earth with (his) in-breath, (and) who fills the belly of the ocean with (his) out-breath – to that wrathful (enraged) Lord it is offending that some scathes such a learned intellectual person. O ascending one (Rohita), make him tremble; destroy him; put your snares upon the harasser intellectual persons.

XIII.3.5 He, within whom Virāj (the lumiscent), the Lord dwelling in the highest abode, the Lord of creatures, and the adorable Lord, benefactor of all men, has found shelter with the pañkti metre; He, who takes to Himself the vital breath of the highest and the radiance of the supreme -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.

XIII.3.6 He, in whom the six vast (mid-quarters), the five quarters, the four waters and the three syllables of yajna (the sacrifice) have found shelter; who, being, enraged, looks through heaven and earth with his vision -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.

XIII.3.7 He, who being the Lord of food, has become the consumer of food, and who is also the Lord of knowledge; who is the Lord of the existence past, present and future -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble, destroy him, put your snares upon the harasser of intellectual persons.

XIII.3.8 He, who forms the thirteenth month, measured well with days and nights and containing thirty members -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.

- XIII.3.9** Dark the descent; the strong-winged birds are golden; they fly aloft to heaven, enrobed in waters. They have come higher from the seat of order, against to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.10** O discerner (Kaśyapa) Lord, what is shingly pleasing of yours, (and) what is the concentrated, abundant wonderful light, and wherein the seven suns are set together -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.11** The brhat Sāman clads Him in front and the rathambara Sāman takes hold of Him from behind, always carefully clothed in light -- to that enraged Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.12** When the bounties of Nature brought into being the ascending one (sun), the brhat was his one wing and the rathambara the other, both were equally strong and directed to one and the same goal -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.

- XIII.3.13** He, the venerable Lord, is adorable (Agni) in the evening; He is friendly (Mitra) in the morning, while rising up; becoming the impeller (Savitṛ), He goes through the midspace; becoming resplendent (Indra), He blazes up in the midst of the sky -- to that enraged Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of the intellectual persons.
- XIII.3.14** A thousand day's journey are expanded the wings of him, of the yellow swan flying to heaven; he, putting all the gods in his breast, goes viewing together all existences -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble, destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.15** This is the very same Lord dwelling within the waters, having thousand roots and helping in many ways, the consumer (of all), who has created all this existence -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares on the harnesser of intellectual persons.
- XIII.3.16** Swift-moving coursers bear along the bright Lord blazing with lustre in the heaven; him, whose upper parts heat up the sky, and downward part shines with colourful rays (rays of beautiful colours) -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.

- XIII.3.17** By whom the golden coursers (the rays) bear along the Ādityas (the suns of twelve months); by which worship many a realized ones go; who, being the sole light, shines out in various forms -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.18** Seven harness a one-wheeled chariot; one horse, having seven names, draws (it); or three naves (is) the wheel, unwasting, unassailed, whereon stand all these existences -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.19** The fierce chariot-horse, the father of the enlightened ones and the begetter of wisdoms, bears along, harnessed eight-fold. Arranging the thread of the eternal law by the mind, the dweller of the midspace goes about purifying all the quarters -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.20** (Arranging) the entire thread in all the vast quarters, inside the Gāyatrī, within the womb of the immortality -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.

- XIII.3.21** There are three evening; verily, are three; three are the midspaces; O dear one, the heaven also are three. O adorable fire divine, we know your three-fold birth-place; we know threefold births of the enlightened ones -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.22** He, who, while coming into existence, covered the earth and set the ocean (vapour) all over the midspace -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.23** O adorable fire divine, set in motion by the sacrifices and by the rays, enkindled well, you shine up as the sun in the sky. What was that, which the cloud-bearing winds, sons of the earth, worshipped, when the bounties of Nature brought the ascending sun into being -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.
- XIII.3.24** He who is self-giving, strength-giving, of whom all, of whom (even) the gods wait upon the direction, who is master of these bipeds, who of quadrupeds -- to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons.

XIII.3.25 The one-footed strode out more than the two-footed; the two-footed falls upon the three-footed from behind; the four-footed acted within the call of the two-footed ones, beholding the series (pañti), drawing near (up-asthā) – to that wrathful (enraged) Lord it is offending that some one scathes such a learned intellectual person. O ascending one, make him tremble; destroy him; put your snares upon the harasser of intellectual persons. (See also Rg. X.117.8)

XIII.3.26 The white son of the black (mother), the young of night, was born, he ascends upon the sky; the ruddy one ascended the ascents. (See also Rg. X.117.8)

Extolling the Sun

PARYĀYA - I

XIII.4.1 That impeller Lord comes to the world of light shining upon the top of the sky.

XIII.4.2 The great resplendent Lord comes to the dimmed sky surrounded with rays.

XIII.4.3 He is the creator, He the ordainer, He the elemental wind. He the mighty rain-cloud (nabhas). The great resplendent Lord comes to the dimmed sky surrounded with rays.

XIII.4.4 He is the ordainer, He the venerable, He (is) terrible punisher, He (is) the great Lord. The great resplendent Lord comes to the dimmed sky surrounded with rays.

XIII.4.5 He is the fire divine; He is also the sun; and verily He is the supreme controller. The great resplendent Lord comes to the dimmed sky surrounded with rays.

XIII.4.6 The ten-thousand calves, having one common head, wait upon Him. The great resplendent Lord comes to the dimmed sky surrounded with rays.

XIII.4.7 They spread forward, and also backwards, when He rises up and shines forth. The great resplendent Lord comes to the dimmed sky surrounded with rays.

XIII.4.8 This is his troop of cloud-bearing winds. He comes as if placed on a swing.

XIII.4.9 The great resplendent Lord comes to the dimmed sky surrounded with rays. (Av. XIII.4.2)

XIII.4.10 These are his nine sheaths, (nine) supports set in nine places (or in nine ways).

XIII.4.11 He oversees the creatures, that who breaths as well as that who breathes not.

XIII.4.12 This over-powering might goes into him. He, this one, is one; the only one acceptable; the one alone.

XIII.4.13 Into him these enlightened ones become acceptors of one alone.

PARYĀYA - II

XIII.4.14 Glory and fame, and water and rain, and intellectual brilliance, and food and the edibles (he gets).

XIII.4.15 Who realizes this Lord as the only acceptable one.

XIII.4.16 Not second, nor third, also not fourth is he said to be, who realizes this Lord as the only acceptable one.

XIII.4.17 Not fifth, nor sixth, also not seventh is he said to be, who realizes this Lord as the only acceptable one.

XIII.4.18 Not eighth, nor ninth, also not tenth is said to be, who realizes this Lord as the only acceptable one.

XIII.4.19 He oversees all, that who breathes as well as that who breathes not. (Av. XIII.4.11. vari.)

XIII.4.20 This overpowering might goes into him. He, this one; the only one acceptable; the one alone. (Av. XIII.4.12)

XIII.4.21 Into him, all the enlightened ones become acceptors of one alone, whoever realizes this Lord as the only acceptable one. (See also Av. XIII.4.13. vari.)

PARYĀYA - III

XIII.4.22 Sacred knowledge and fervour, and glory and fame, and water and rain, and intellectual brilliance, and food and the edibles (he gets). (See also Av. XIII.4.14)

XIII.4.23 Past and present and future, and faith, and beauty and heaven and sustainance (he gets).

XIII.4.24 Who realizes this Lord as the only acceptable one. (See also Av. XIII.4.15)

XIII.4.25 He himself is death. He (is) the immortality; He (is) the horror; He (is) the saviour.

XIII.4.26 He (is) the vital breath, bestower of wealth at the bestowal of wealth; at the expression of homage. He is the utterance of *vajaṭ* dully pronounced.

XIII.4.27 All these causes of pains and tortures strictly obey His command.

XIII.4.28 All these stars, along with the moon, are under His control.

PARYĀYA - IV

XIII.4.29 He, indeed, is born of the day; the day is born of him.

XIII.4.30 He, indeed, is born of the night; the night is born of him.

XIII.4.31 He, indeed, is born of the midspace; the midspace is born of him.

XIII.4.32 He, indeed, is born of the elemental wind; the elemental wind is born of him.

XIII.4.33 He, indeed, is born of the heaven; the heaven is born of him.

XIII.4.34 He, indeed, is born of the quarters; the quarters are born of him.

XIII.4.35 He, indeed, is born of the earth; the earth is born of him.

XIII.4.36 He, indeed, is born of the elemental fire; the elemental fire is born of him.

XIII.4.37 He, indeed, is born of the elemental waters; the elemental waters are born of him.

XIII.4.38 He, indeed, is born of Ṛk. verses; Ṛk verses are born of him.

XIII.4.39 He, indeed, is born of the sacrifice; the sacrifice is born of him.

XIII.4.40 He is the sacrifice; the sacrifice is his; he has been made the head of the sacrifice (as if).

XIII.4.41 He thunders (as cloud); he shines bright (as lightning); also, he hurls the hail stone.

XIII.4.42 For the evil or for the good, for man or for the spoder of life.

XIII.4.43 When you form the herbs, or when you send a beneficial rain, or when you make the people, grow.

XIII.4.44 O bountiful Lord, that much is your grandeur; all these are your a hundred manifestations.

XIII.4.45 All these are tied to your ten million forms; or you yourself are a hundred million.

PARYĀYA V

XIII.4.46 Mightier than the non-dying is the resplendent Lord, O resplendent Lord, you are mightier than deaths.

XIII.4.47 Mightier than the niggardness, you are the Lord of strength (activity), O resplendent Lord, we worship you as pervading, as overlording.

XIII.4.48 Homage be to you, O beholder; behold me, O beholder;

XIII.4.49 With edible food, with fame, with radiance with intellectual brilliance.

XIII.4.50 We worship you as fruit-fullness, as strength, as might, as overpowering force. Homage be to you, O beholder; behold me, O beholder, with intellectual brilliance.

XIII.4.51 We worship you as ruddy strength, as silvery emotion and as overpowering force. Homage be to you, O beholder; behold me, O beholder, with edible food, with fame, with radiance, and with intellectual brilliance.

PARYĀYA - VI

- XIII.4.52** We worship you as excellent, huge, happy, and becoming. Homage be to you, O beholder; behold me, O beholder, with edible food, with fame, with radiance and with intellectual brilliance.
- XIII.4.53** We worship you as vast, the best, pervading, and the overlooker. Homage be to you, O beholder; behold me, O beholder with edible food, with fame, with radiance and with intellectual brilliance.
- XIII.4.54** We worship you as becoming wealth, as wealth of this and that sort, as the controller of wealth and as the bringer of wealth.
- XIII.4.55** Homage be to you, O beholder; behold me, O beholder. (See also Av. XIII.4.48)
- XIII.4.56** With edible food, with fame, with radiance and with intellectual brilliance. (See also Av. XIII.4.49)

Here ends Kāṇḍa XIII

Hymns 4, Verses 188
